THE NEW UNITY

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

The discharge of the warrior is signed. His splendor is fading in the distance: The thinker's hour has struck at last, his predominance becomes evident. Civilization, returning to its truer vision, recognizes him as its sole founder; the brightness of his line outshines the rest; the future, like the past, belongs to him; and his line it is that God will henceforward establish.

—Victor Hugo.

SOME crass astronomer is reported to have said, "I have swept the heavens with my telescope and have found no God." The verdict of the modern astronomer is, "I have swept the heavens with my telescope and I have found no devil." In all the fields of space there is law,—rhythmic, benignant, divine law.

THE brief chapters in Biblical criticism which we are republishing from *The Reform Advocate* are, as it seems to us, the more interesting because they represent not alone the best thought of the gentile Biblical scholars of to-day, but also the conclusions of learned Jewish scholars—of those who may well be regarded as the hereditary guardians of Old Testament truth.

DANIEL C. FRENCH, the artist, speaking of his relief group, "The Angel of Death Staying the Hand of the Artist," says, "That my work should have helped to mitigate the heaviness of the prevailing idea of death is a very happy thought to me." This quotation is timely at this Easter season, when art and nature have combined to do so much toward ameliorating the somberness which theology has thrown over the season and life. The artist, more than the logician, must free the soul from the fetters of superstition and the tyranny of creeds. Every great picture is a revelation; every noble piece of statuary carries, more or less consciously, a gospel message with it.

A REPORT of the Commissioner of Education for the year '91 and '92, in two goodly volumes, is just out and contains a mass of important matter bearing upon the educational problem of the day based on material gathered from all quarters of the globe, nearly one hundred and fifty pages given to the question of physical training, but it has not brought the subject down to date inasmuch as it does not give the latest foot-ball news or any suggestions as to how to humanize the game. Perhaps the college authorities who hold the sacrifice of an occasional life and the breaking of a few hundred limbs each year, lightly, as compared with the development of the manly spirit through the noble game of foot ball, have not yet reported to the department at Washington. Any one interested in the problems of education can ill afford to do without these volumes, which can probably be secured for the asking by those who are in a position to profit by them.

NO PUBLIC functionary ever entered upon his trust with a finer moral vantage ground than George B. Swift enters upon the duties of Mayor of the City of Chicago, elected with an overwhelming majority at an election which also gave thirty thousand majority to the Civil Service law recently enacted. If with all this backing of reform sentiment and the confidence of so large a proportion of the best citizens of Chicago, he still lapses into a partisan manipulator and forgets his duty to the city in his devotion to the machine, so much the greater will be his shame. The indications in some quarters that he is about to entrust the chairmanship of the civil service commission to a notorious partisan who was turned out of the common council by the better elements of his own party, will be a bitter disappointment to many of those who have placed high hopes upon Mayor Swift. It is to be hoped that wiser counsels will prevail. The chairman of a civil service commission should, like Cæsar's wife, be "above reproach."

LIFE is always a menace to the classifyer. Labels have not much significance except on dead things. The more life the more uncertain and shifting are our verbal distinctions, This is why we have so much liberal orthodoxy and so much illiberal liberality. There is a great deal of dogmatism in the creedless churches, and a great deal of openness in the creed-bound churches. There are broad Presbyterians and narrow Unitarians. The common assumption that the Universalists represent a more conservative and narrow theology does not always hold. During his recent lecture trip in California the managing editor of THE NEW UNITY found no more cordial welcome anywhere than in the Universalist Church at Pasadena, which under the active management of Miss Kollock is one of the most efficient, progressive and alive churches found on the coast, while not very far from Pasadena there was a Unitarian church whose doors were closed against the heretical editor because forsooth he was suspected of being unable to pronounce the denominational shibboleth properly.

THE last number of *Old and New* had an excellent editorial upon "Ministers and

Churches." Referring to the fact that there are now more liberal ministers than liberal churches, it advised the liberal ministers not to sit idle in the market-place waiting to be called, but to go out and organize new churches for themselves. This is the advice which the secretary of the Western Conference has given at least a dozen times this year to ministers who have recently come from orthodoxy. It is good advice in itself, but—like most good advice—it requires a great deal of courage, persistence and self-sacrifice on the part of the one who receives it and acts upon it. If there is some person who knows the field and can tell such persons the best place to go to and the most approved way of starting, some one who can visit them occasionally and plan a missionary meeting with well known and attractive speakers, there is much hope that such advice can be followed with success. But without these internal qualities and external helps, there are but few who can make the venture successfully.

A good Quaker friend from Iowa writes: "Please do not send The New Unity any more, as I am indebted to it beyond my power of repaying. I am grateful to thee and I hope I may live to see the time when I can take it again. Oh, I shall greatly miss The New Unity. Its message is grand. It is a splendid help to live." It makes us sad to discontinue a paper to such a brave pioneer as this, and there are many of them. Oh! how many people open their purse strings promptly to ameliorate physical hunger, but how few are alive to the suffering of souls. Would that more people appreciated the beneficent charities of mind! Where are the wealthy men who out of their abundance will give us a little to advance the ministry of ideas; to face soul growth? If they only knew how much of life is throttled and how many nerves are fretted and ultimately broken for want of that of which they have a surplus, would they not be more anxious to exchange earthly commodities for heavenly, give material support to immaterial forces? There seems to be plenty of money to endow institutions. Some day people will endow souls and help along spirits.

A legislative committee from Springfield has been at work in Chicago the last week, investigating the various department stores to see if some plan can be devised by which the smaller dealers may save themselves from being swallowed by these omnivorous creatures of modern combination. Several of these great merchants of Chicago flatly refused to testify concerning matters which they called their "private affairs." In some cases the committee could not draw from the witnesses any of the details of the business. They would not tell how much capital was invested nor who owned it nor what wages were paid. We know not what the legal phases of the question may be, but we pity the man whose business interests are not of a kind that will stand the light. If he is pushed so hard by his creditors that secrecy and strategy alone enable him to hold his own, he is to be pitied. If, on the other hand, he pushes his competitors so sharply and so successfully that he is ashamed to give account of his success, he is to be pitied all the more. There is place for wealth in the world, and ability has a right to its reward here as elsewhere, but legitimate wealth need not be ashamed of its methods and ought always to be willing to show cause for being. A merchant who employs four thousand helpers in his business, is a big man, but the state of Illinois is still bigger than he is. It may be his business to watch his own interests. It is also the business of the state to watch the interests of its citizens.

Gospel Muskets.

Is it not time to inquire how far our churches should go in cultivating the martial spirit among our boys? It is to our mind a painful tendency that fills our churches with military brigades. In our cities it is not infrequent to see boys marshaled to church Sunday morning in uniform, and many church parlors are converted periodically into armories, with the full equipment of muskets, bayonets and cartridge-boxes as a part of the paraphernalia of character. We deplore this appeal to arms in the interests of the gospel. There is a higher valor than the valor of the battle field for our church to emphasize. We lack courage. We believe with Emerson that there are times when it is—

> "Perdition to be safe
> When for the truth one ought to die."

Our boys should be taught that life is too cheap to be preserved when honor is gone; that there have been times, and there may come times yet, when, for peace's sake, awful blows must be struck; but let us have done with this making the captain of war the type of the noblest hero. The cannon's roar is not the voice of the God we worship. The flag we honor is the flag of peace and not of war. It represents a country whose power is not measured by standing armies, whose defense consists not in its muskets, batteries or floating navies, but whose power is measured by its industrial armies; its defenses lie in the graces of justice, in the far off but ever pursued dream of equity, in the smile of liberty. The cannon's roar is not the voice of the God we worship, so let us seek that higher bravery that carries not muskets but lillies, that delights not in the tales of war or the exploits of soldiers but in gentleness and meekness. There are holier graces than those represented by uniform. Gun-bearers marshaled in the name of Jesus, the lowly, the gentle and the submissive, are, to say the least, grotesque representatives. When Loyola lay tossing with the pains that came from a soldier's wounds, in the hospital, there dawned upon his vision a nobler warfare than that which bears carnal weapons. He saw great moral battlefields where were indeed heroes of love, warriors for truth. And this vision made of him the founder of the great teaching order in the Catholic Church, an order that became the school masters of Christendom, that sent its representatives everywhere. They taught and taught and taught until now their colleges are in every part of the world, and their teachers speak nearly every dialect of the globe, reaching from the Indian school in the west to the great college of propoganda at Rome, where it is claimed every written language is taught.

But three hundred years before the fiery Spaniard lay on his hospital bed reading the lives of the saints, another gay Italian cavalier, who had delighted in the exercise of arms and pursued chivalry and gallantry as a vocation, was taken prisoner in a military foray; and while he languished as a captive, he saw a more excellent way and vowed himself to helpfulness; and when he returned to the world he laid aside the soldier's arms, the pomp of party, gathered instead the gray garment about him and fastened it with a rope. He became a missionary of gentleness, loved the birds and joined with them in their carols. Fishes were not afraid of him and he preached to the flowers. He made a neglected lamb his companion and allowed it to journey with him to Rome. He studied the grasshoppers and they used to come and sing on his fingers. He preached to the fishes. He became the gentle St. Francis Assisi who founded the order of Franciscans. Henceforth there was no place for swords in his order. His weapons were of a different kind.

Is not this the higher soldiery that our churches should train? Let us not teach our boys to carry guns even in play. Better teach them the manual-at-arms of love than of war; lead them to realize that a kiss is more potent than a blow, that a smile is mightier than a frown. What we want are citizens, not soldiers. Better a home than a fort. Better a good deed than a great deed, if there is to be a difference; that is, we had better do kind things than big things.

It is right that the churches should have a thought for the boys. It is time we asked, What are we doing for them and how are we doing for them? The successful organization is not yet developed. There is a crying need of something. Perhaps gold lace and the discipline of the battalion is better than nothing. Perhaps it is the way towards the better thing, but uniforms have a poor spiritual significance and little mental inspiration. They do not suggest individual responsibility. Who will teach us how to organize our boys in such a way that they may become not soldiers but citizens of the cross, so that, in other words, will grow not dreams of violence but dreams of helpfulness, thoughts of patience. Let them not be so anxious to establish a line between class and class, kind and kind; but to distrust all lines because they believe there is good in all kinds, truth everywhere, and that it is their business to unite and not to dissect, to preserve and not to rend the seamless robe which best becomes the children of God. Let us teach them to distrust the piety that is valiant for lines, afraid even of the larger

thing if it threatens the dignity of the smaller distinction, the safety of the pettier uniform. Who will teach us to kindle in the hearts of our boys the passions of universal religion, an enthusiasm for the church of humanity?

"A New Denomination."

The Christian Register fears "that the Liberal Congress will become simply another new denomination." That paper admits that the independent churches need organization, but it advises them "to join their forces to those of some other existing liberal organization," and it assures them "that nothing is less needed than a new denomination."

Of course the *Register* would admit that a new denomination had been needed once in the past at any rate, when the Unitarian denomination arose; and possibly it would allow that Ballou's protest against an endless hell and Luther's protest against salvation by money, each justified a new denomination. But though new denominations may have been needed in the past, the *Register* thinks we have had enough of them now, somewhat as the person Mill describes in his essay on Liberty thought that new truths may have been desirable once but that we have had enough of them now.

But what has made new denominations needed in the past? Has it not been the discovery of some new or neglected truth which needed to be named and held by men? Whenever a new truth comes into the world, magnet-like it attracts men to it, as evolution has attracted the scientists into a new scientific denomination, and as the Copernican system attracted them into a new denomination four centuries ago. Such a new truth burst upon Luther when he felt that salvation came not from the church but from the individual soul. And such new truths came when Ballou and Channing saw that man could not be more kind or more reasonable than his Maker.

But a far greater truth than any of these lies at the heart of the movement which has culminated in the Liberal Congress. That truth was formulated by the Western Unitarian Conference in the declaration that spiritual aspirations, and not intellectual conceptions, should be the test of religious fellowship, and that we would welcome all who wished to establish truth, righteousness and love in the world, regardless of their doctrinal beliefs. This new principle is also made the foundation of the Liberal Congress by basing that organization on absolute mental freedom.

This truth is as complete a change from the old conception of religion as the Copernican system was from the Ptolemaic. It changes the center of religious gravitation from the head to the heart; it recognizes aspiration as the true center of our religion and sends beliefs spinning "down the ringing grooves of change." Intellectually it leaves man as absolutely free in religion as in science, and binds him only to be truthful, righteous and loving. This new view of religion has attracted men of all denominations to it. Will it make a new denomination of them?

We do not know, but we do know that men will never give up this new view when once they have caught a glimpse of it. If they are compelled to choose between mental freedom and the old denominations, they will not hesitate an instant. But must they choose? That question is for the old denominations to answer. One of them answered it a few years ago in the case of the Western Unitarian Conference. That conference lost the working fellowship of the American Unitarian Association, and was forced to become a denomination by itself, when the open basis was adopted and the center of religion changed from creed to character. The Universalists are grappling with that question now in the case of Mr. Alcott, and it will probably be the turn of the Congregationalists next. The action of these different bodies will decide whether this new truth will make "a new denomination" for itself or whether the old denominations will grant absolute mental freedom to their members.

But until the old denominations do grant this freedom we cannot join our forces to those of any other existing organization; and, as the *Register* would itself admit, there is no denomination that is now based on such freedom. The only one which even tolerates freedom openly is the Unitarian; but that one also—judged by the Constitution of the National Conference—makes belief still the center of religion. The theological statement of what the Unitarian churches "hold" is indeed the shortest of all such statements, yet in principle it is still a survival of the Westminster Catechism and the Nicene Creed.

But it is the vanishing point of those creeds, as the single strand of cow's hair, which the Parsee burns in the sacred flame, is the vanishing point of the hecatombs which used to be slaughtered to the rising sun. And the time will doubtless come when even the single hair will no longer be burned, as the time is also coming—according to Mr. Chadwick—when Unitarian churches will leave their "hold" on the one true religion of the past to be settled by each individual, and change the center of their system from the head to the heart, if they continue their movement in the future as in the past.

All of the Protestant churches are indeed moving in the same direction, the direction of shorter creeds and fewer intellectual essentials. When Dante, in his immortal poem, went down through the Inferno, he found the circles of the tormented growing smaller and smaller, like the concentric circles of a whirlpool, till finally he reached the bottom of the pit at the center of the earth. Then suddenly he felt the force of gravitation change its direction, and his way began to lead upward through purgatory to paradise. So the creeds of the churches grow smaller and smaller as we go down the theological Inferno of stakes and thumb-screws, heresy trals and suspended fellowships, and get nearer the point of change. But the creeds must be dropped altogether before men can change their religious gravitation and feel their feet in the pathway that leads to paradise. The Western Unitarian Conference passed that point nine years ago. Perhaps it has been in purgatory ever since, but it is a purgatory that leads to paradise.

Therefore the independent churches, though working gladly with all religions, cannot join any existing liberal organization without sacrificing their freedom, any more than the Unitarian or Universalist can join the orthodox, or the Protestants can all join the mother church. The Catholics are indeed very willing to receive all the sects, as Bishop Keane so eloquently said at the Parliament of Religions. The orthodox are willing and more than willing to take in the Unitarians and Universalists. All of these older denominations lament the existence of the newer sects as needless as sincerely as the *Register* laments our new movement: Each of the one hundred and forty-seven sects of Chirstians in America will tell us that one hundred and forty-six of these sects are entirely needless. Perhaps they are,—perhaps they are not. The *Register* can settle that just as well as The New Unity. But it is quite indispensable that there should be at least one religious organization which leaves a man with absolute mental freedom; and while we do not wish to make a "new denomination" if we can help it, we shall have freedom, cost what it will.

But though we cannot follow the kind advice of our Boston contemporary, we can show our gratitude for it by giving in return some valuable advice to the denomination for which that paper speaks. We would advise, and cordially invite, that denomination to join its forces to those of the Western Unitarian Conference on the open basis of fellowship held by that conference. In this way the need of having two denominations among Unitarians will be at once obviated, and the claim of our Western Unitarian churches, that Unitarianism is really freedom in religion, will be substantiated by the Eastern Unitarians and not contradicted, as it is now. But so long as the official representative of the Unitarian denomination in the west keeps aloof from our conference because of our liberality, any advice from that denomination to other liberal churches to join it will not be very persuasive. Such churches will be apt to say, "First be reconciled to thy brother."

A. W. G.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Life toucheth still this secret:
That none can find his good
Save as one happy unit
In one grand brotherhood.

An English chemist named Armstrong asserts it as his belief that no chemical action ever takes place except in the presence of some substance capable of being decomposed by electricity, and that therefore all chemical phenomena are electrical.

Old and New.

Star Dust Revealed by a Sunbeam.

If this entire country were as populous as Rhode Island its inhabitants would number 945,766,300.

The Nevada assembly has voted 19 to 11 in favor of full suffrage for women. The measure had passed the senate two days before by a majority of six votes.

Porous glass is a late novelty in the Paris market. The holes are so small that neither dust nor draft follows its use and yet the ventilation is said to be excellent.

Louis Kossuth called the Sermon on the Mount the people's constitution. He believed that if put into effect it would prove a remedy for all the ills of society.

Oliver Cromwell was once on board a ship bound for America, but he was taken back by a constable, and the result was that he became one of the greatest men England ever knew.

Abraham Lincoln, after being a member of Congress, desired to secure a clerkship in Washington, but he was defeated by Justin Butterfield. He was disappointed, but had he not been defeated he would have spent his life in obscurity instead of becoming president of the United States.

Ulysses Grant would not have been a military man had it not been that his rival for a West Point cadetship had been found to have six toes on each foot instead of five.

The great silver mine, the "Silver King," had been discovered by the lucky accident of a prospector throwing a piece of rock at a lazy mule.—*New Orleans Times-Democrat.*

A Barton County (Missouri) man is going to raise peacocks for profit. He says owners of large mansions with spacious lawns want them for the æsthetic air they give to the *tout ensemble*, while the long tail feathers are handy in fly time.

The common sunflower was found to exhale twelve ounces of water in twelve hours, and an oak tree with an estimated number of 700,000 leaves would in the same way give off something like seven hundred tons of water during the five months it carries its foliage.

A comparison of the maximum temperature in different parts of the world shows that the great desert of Africa is by far the hottest. This vast plain, which extends 2,000 miles from east to west and 1,000 miles from north to south, is said to have a temperature of 150 degrees Fahrenheit in the hottest days of summer.

A new method of determining the presence of metallic poisons in the body after death is to pass a current of electricity through it, discomposing the torsion and depositing the metal on one of the electrodes. It is said that in the cases of antimony, lead, copper, mercury, etc., this method will detect the presence of as small a quantity of the metal as one-thousandth of a grain.

The air of a meeting room, tested in different places, and at different times during the progress of the meeting, showed numbers of micro-organisms varying from 135,000 to 3,500,000. The air near the ground contained fewer than the air near the ceiling. Air near a burning jet of gas showed the largest figures of all. Thus, in the immediate vicinity of a bunsen flame the gigantic number of 30,000,000 was found in a cubic centimeter; or 489,000,000 per cubic inch. Possibly tests on the air of smoking rooms would reveal still greater numbers. Mr. Aitken has not yet tested such air, but he found that a cigarette smoker sends 4,000,000,000 particles, more or less, into the air with every puff he makes.

The Account Settled in Full.— At a salon in Paris some years ago the Sieur d' Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt. Just then the late Baron de Rothschild approached the group, and one of its members called out: "Baron, come and let me make you acquainted with the Sieur d' Aimerie. He comes of Pharaonic stock, and you ought to know each other." "Yes," said the baron, bowing gravely and addressing D' Aimerie, "I believe our families had some transactions in time past." "Yes," rejoined D'Aimerie, "we have a record that your people when leaving the country borrowed a considerable amount of jewelry of my people, for which I should now like to be repaid, with interest." "I remember the transaction," said Rothschild, "but the account was settled at due date. Your fathers received a check on the Bank of the Red Sea."

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Spring Days.

BY REV. CHARLES E. PERKINS.

A tinge of green upon the southern slopes,
A hint of opening buds upon the trees,
A strange, sweet odor in the new-turned soil,
A wave of tropic warmth upon the breeze,

A deeper azure in the fair, blue sky,
A mellower radiance in the sun's bright rays,
A gleam of bird-wings darting low and high,
And sweet bird-music gladdening the days,—

Such are the tokens that the miracle
Is once again to bless the waiting earth,
When through her every fibre there shall thrill
The joyous pang that heralds nature's birth.

But yesterday the ground was white with snow,
The naked trees bent sadly in the blast,
And icy fetters checked the river's flow,
And held the shallow brooklet close and fast.

And now 'tis like another world, so firm
Th' elastic footstep of advancing spring,
So keen the pulsing life in every germ,
So glad the land from its long wintering.

And hope that "springs eternal" warms the breast,
And shadows vanish from the clouded mind;
And wills, so late inert, now strong with zest,
In sturdy labor health and pleasure find.

The Weaver.

CHARLES A. KEELER.

A weaver is weaving away in seclusion
A fabric divine for immortals to wear;
I hear the low shuffle his shuttle is making
In measures euphonic, in rhythmical time,—
The dulcet and canorous hum of his shuttle,
That weaves with unwavering weariless faith.
The winds he is weaving, a warp for his fabric,
The winds of the dripping salt caves by the sea,
The mellow meandering winds of the meadow,
The south winds soughing and sobbing at night,
All these he is weaving a warp for his fabric,
All these with the singing of birds and of men,
The music of maidens, the laughing of children,
And lowing of cattle, as evening steals on.
The clouds and the sea are the woof for his weaving,
The cumulous clouds as they climb through the sky,
The pennants of sunset all golden and crimson,
The white waifs of summer that wander alone,—
The sea with its motion of turbulent waters,
Its crisp curling crests and its flurry of foam,
Its blue waste of beauty majestic and endless,
Its boundless exuberance battling for aye.
Thus weaving with weariless music his fabric,
The weaver unceasingly bends to his toil,
His fabric of harmony perfect and measureless,
Woven for gods, the supremest reward,
Woven so endlessly perfect and beautiful,
Love made a mantle for lovers to wear.

About Victor Hugo.

BY ELBERT HUBBARD
AUTHOR OF "ONE DAY," "FORBES OF HARVARD," "LITTLE JOURNEYS," ETC.

Victor Hugo was the third of three sons. His father was a general in the army of Napoleon, his mother a woman of rare grace and brave good sense. Six weeks before the birth of her youngest son she wrote to a very dear friend of her husband, this letter:

To General Victor Lahorie:

Citizen General,—

* * * Soon to become the mother of a third child, it would be very agreeable to me if you would act as its godfather. * * * Its name shall be yours—one which you have not belied and one which you have so well honored: Victor or Victorine. Your consent will be a testimonial of your friendship for us.

Please accept, Citizen General, the assurance of our sincere attachment. Femme Hugo.

Victorine was expected, Victor came. General Lahorie acted as sponsor to the infant.

A soldier's family lives here or there, everywhere or anywhere. In 1808 General Hugo was with Joseph Bonaparte in Spain. Victor was then six years old. His mother had taken as a residence a quaint house in the Impasse of the Feullantines, Paris. It was one of those peculiar old places with which Paris abounds. The environs of London have a few; America none of which I know. This house—roomy, comfortable and antiquated—was surrounded with trees and a tangle of shrubbery, vines and flowers; about it all was a high stone wall, and in front a picketed iron gate. It was mosaic—a sample of the sixteenth century inlaid in this; solitary as the woods, quiet as a convent, sacred as a forest; a place for dreams and reverie and rest. At the back of the house was a dilapidated little chapel. Here an aged priest counted his beads, said daily mass and endeavored to keep moth, rust and ruin from the house of prayer. This priest was a scholar—a man of learning: he taught the children of Madame Hugo.

Another man lived in this chapel. He never went outside the gate and he used to take exercise at night. He had a cot bed in the shelter of the altar; beneath his pillow were a pair of pistols and a copy of Tacitus. This man lived there summer and winter, although there was no warmth save the scanty sunshine that stole through the shattered windows. He too taught the children and gave them little lectures on history. He loved the youngest boy and would carry him on his shoulder and tell him stories of deeds of valor.

One day a file of soldiers came. They took this man and manacled him. The mother sought to keep her children inside the house so that they would not witness the scene, but she did not succeed. The boys fought their mother and the servants in a mad frenzy, trying to rescue the old man. The soldiers formed in columns of four and marched their prisoner away.

Not long after, Madame Hugo was passing the church of St. Jacques du Haut Pas—her youngest boy's hand was in hers. She saw a large placard posted in front of the church. She paused, and pointing to it said: "Victor, read that!" The boy read. It was a notice that General Lahorie had been shot that day on the plains of Grenville by order of a court marshal.

General Lahorie was a gentleman of Brittany. He was a Republican and five years before had grievously offended the emperor. A charge of conspiracy being proven against him, a price was placed upon his head and he found a temporary refuge with the mother of his god-son.

That tragic incident of the arrest and the placard announcing General Lahorie's death burned deep into the soul of the manling, and who shall say to what extent it colored his future life.

When Napoleon met his downfall, it was also a Waterloo for General Hugo. His property was confiscated and penury took the place of plenty.

When Victor was nineteen, his mother having died, the family life was broken up. In "Les Miserables" the early struggles of Marius are described; and this, the author has told us, may be considered autobiography. He has related how the young man lived in a garret; how he would sweep this

barren room; how he would buy a pennyworth of cheese, waiting until dusk to get a loaf of bread and slink home as furtively as if he had stolen it; how carrying his book under his arm he would enter the butcher's shop and after being elbowed by jeering servants till he felt the cold sweat standing out on his forehead, he would take off his hat to the astonished butcher and ask for a single mutton chop. This he would carry to his garret and, cooking it himself, it would be made to last for three days.

In this way he managed to live for less than two hundred dollars a year, derived from the proceeds of poems, pamphlets and essays. At this time he was already an "Academy Laureate," having received an honorable mention for a poem submitted in a competition.

In his twentieth year fortune came to him in triple form: he brought out a book of poems that netted him seven hundred francs; soon after the publication of this book, Louis XVIII., who knew the value of having friends who were ready writers, bestowed on him a pension of one thousand francs a year; then these two pieces of good fortune made possible a third—his marriage.

Early marriages are like late ones, they may be wise and they may not. Victor Hugo's marriage with Adéle Foucher was a most happy event.

A man with a mind as independent as Victor Hugo's is sure to make enemies. The "Classics" were positive that he was defiling the well of classic French, and they sought to write him down. But by writing a man up you cannot write him down; the only thing that can smother a literary aspirant is silence.

Victor Hugo coined the word when he could not find it, transposed phrases, invented sentences, and never called a spade an "agricultural implement." Not content with this, he put the spade on exhibition, and this often at unnecessary times, and occasionally he prefaced the spade with an adjective. Had he been let alone he would not have thought to do it. The censors told him he must not use the name of deity, nor should he refer so often to kings. At once he doubled his Topseys and put on his stage three Uncle Tom's, when one might have answered. Like Shakespeare he used idioms and slang with profusion—anything to express the idea. Will this convey the thought? is the only question he asked. If so, it was written down and, once written, Beelzebub and all his hosts could not make him change it. But in the interest of truth let me note one exception:

"I do not like that word," said Madamoiselle Mars to M. Victor Hugo at a rehearsal of *Hernani*; "may I not change it?"

"I wrote it so and it must stand," was the answer.

Mlle. Mars used another expression instead of the author's and he promptly asked her to resign her part. She wept and upon agreeing to stick to the text was reinstated in favor.

Rehearsal after rehearsal occurred and the words were repeated as written. The night of the performance came. Superb was the stage setting, splendid the audience. The play went forward amid loud applause. The scene was reached where came the objectionable word. Did Mlle. Mars use it? Of course not; she used the word she chose (she was a woman). Fifty-three times she played the part and she did not once use the author's pet phrase; and he was wise enough not to note the fact. The moral of this is that even a strong man cannot cope with a small woman who weeps at the right time.

The censorship forbade the placing of *Marion Delorme* on the stage until a certain historical episode in it had been changed. Would the author change it? Not he.

"Then it shall not be played," said M. de Montignac. The author hastened to interview the minister in person. He got a north pole reception. In fact, M. de Montignac said it was his busy day, and that play-writing was foolish business anyway, but if a man were bound to write he should write to amuse not to instruct. And young Hugo was bowed out.

When he found himself well outside the door he was furious. He would see the king himself. And he did see the king. His Majesty was gracious and very patient. He listened to the young author's plea, talked book lore, recited poetry, showed that he knew Hugo's verses, asked after the author's wife, then the baby, and—said that the play could not go on. Hugo turned to go. Charles X. called him back and said that he was glad the author had called; in fact, he was about to send for him. His pension thereafter should be six thousand francs a year.

Victor Hugo declined to receive it. Of course the papers were full of the subject. All cafédom took sides; Paris had a topic for gesticulation and Paris improved the opportunity.

Conservatism having stopped this play, there was only one thing to do—write another; for a play of Victor Hugo's must be put upon the stage. All his friends said so; his honor was at stake.

In three weeks another play was ready. The censors read it and gave their report. They said that *Hernani* was whimsical in conception, defective in execution; a tissue of extravagancies, generally trivial and often coarse But they advised that it be put upon the stage just to show the public to what an extent of folly an author could go. In order to preserve the dignity of their office they drew up a list of six places where the text should be changed.

Both sides were afraid, so each was willing to give in a point. The text was changed and the important day for the presentation was drawing nigh. The Romanticists of course were anxious that the play should be a great success; the Classics were quite willing it should be otherwise, in fact they had brought up the claque and were making arrangements to hiss it down. But the author's friends were numerous, and they were young and lusty; they held meetings behind locked doors and swore terrible oaths that the play should go on.

On the day of the initial performance, five hours before the curtain rose, they were on hand, having taken the best seats in the house. They also took the worst, wherever a hisser might hide. These advocates of liberal art wore coats of green or red or blue, costumes like bull fighters, trousers and hats to match or not to match—anything to defy tradition. All during the performance there was an uproar. Theophile Gautier has described the event in most entertaining style and in *L'Historie de Romanticisme* the record of it is found in detail.

Several American writers have touched on this particular theme, and all who have seen fit to write of it seem to have stood under umbrellas when God rained humor. One writer calls it "the outburst of a tremendous revolution in literature." He speaks of "smouldering flames," "the hordes that furiously fought entrenched behind prestige of age, caste, wealth and tradition," "suppression and extermination of heresy," "those who sought to stop the onward march of civilization," etc. Let us be sensible. A "cane rush" is not a revolution, and "Bloody Monday" at Harvard is not "a decisive battle in the onward and upward march."

If *Hernani* had been hissed down Victor Hugo would have lived just as long and might have written better. Civilization is not held in place by noisy youths in flaming waistcoats; and even if every cabbage had hit its mark and every egg bespattered its target the morning stars would still sing together.

The Hunchback of Notre Dame was next turned out—written in five months—and was a great success. Publishers besieged the author for another story, but he preferred poetry. It was thirty years before his next novel, *Les Miserables*, appeared. But all the time he wrote—plays, verses, essays, pamphlets. Everything that he penned was widely read. Amid storms of opposition and cries of bravo, continually making money, he moved steadily forward.

Men like Victor Hugo can be killed or they may be banished, but they cannot be bought; neither can they be intimidated into silence. He resignedhis pension and boldly expressed himself in his own way.

He knew history by heart and toyed with it; politics was his delight. But it is a mistake to call him a statesman. He was bold to rashness, impulsive, impatient and vehement. Because a man is great is no reason why he should be proclaimed perfect. Such men as Victor Hugo need no veneer; the truth will answer: he would explode a keg of power to kill a fly. He was an agitator. But these zealous souls are needed; not to govern nor to be blindly followed, but to make other men think for themselves. Yet to do this in a monarchy is not safe.

The years passed and the time came for either Hugo or royalty to go: France was not large enough for both. It proved to be Hugo; a bounty of twenty-five thousand francs was offered for his body, dead or alive. Through a woman's devotion he escaped to Brussels. He was driven from there to Jersey, then to Guernsey.

It was nineteen years before he returned to Paris—years of banishment, but years of glory. Exiled by fate that he might to his work!

Profitless Debates.

It is unfortunate that the hottest debates in the Christian church take place on the most unimportant topics. The intensity of the zeal appears to be in inverse ratio to the practical significance of the theme. If the church were heated over the question How municipal government can be reformed, or How bossism in politics can be abolished, or How poverty can be cured as well as alleviated, or How non-sectarian public schools can be made to minister to the moral development of their pupils, or How the liquor traffic can be curbed or the liquor habit in the community checked or eradicated,—the importance of the problem might seem to justify the heat of debate; and even if that debate were not always conducted with befitting decorum, the community might hope to profit from the strife. But such are not the questions which threaten to rend the various church organizations asunder.

For six years the Congregationalists were divided over the question whether a man should be refused a commission to preach the Gospel to the heathen if he believed that those heathen who had not heard of the Gospel in this world might hear of it in another.

Then the storm-center shifted to the Presbyterian Church, which was threatened with division over the question whether, if the original manuscripts of the Bible could be

discovered, they would be found free from all error.

And now it is shifting to the Episcopal Church, which is threatened with a deluge of wordy debate over the question whether a man can be a Christian minister who is uncertain whether Jesus of Nazareth was born of a virgin miraculously or in wedlock naturally. In some respects this is a more hopelessly infelicitous subject of debate than the other two. The mere discussion of this theme tends to irreverence.—*The Outlook.*

Individuality.

Jenkin Lloyd Jones in his recent address to the people of Altruria named our task. The problem he held to be the same as that of the universe, which aims at uniting all things into a cosmos and yet have each thing just that thing and nothing else. So, he said, our problem is to unite the many in harmony and co-operation, and yet secure the unmarred individuality of each. This latter he held to be an absolute necessity, if we would succeed, because the Power of the universe is determined on the individuality of man. "This is the most sacred of all things," said Mr. Jones; "a man's own thought, his virtue, his integrity, his truth, yes, his folly, his meanness, and even his *cussedness* is sacred with the Power that rules all. So you must guard this sanctity above all things. If you can do so, if you can carry on the co-operative union and yet leave each soul its own complete identity and integrity, you will solve the social problem for all time."

Our friend's word met our own thought. We all realize that this is truly our great problem. But it seems to us that the difficulty of solving it is not so great as is sometimes apprehended, and is certainly not insuperable. The Altrurian consciousness is here and everywhere one of liberty, and this in proportion as the devotion to the community interest is sincere and complete. The fact is that in fraternal co-operation the conformity which each one is called upon to yield is always based on reason, and that reason carries an adequate moral motive. Under competition, conformity to social customs or the vogue of practice is often low and ignoble, as, for example, the chance of getting rich, or even of getting a crust of bread for sustenance. Many a soul has lost both the flower and the fruit of individuality in the terrific struggles of competition. But on the other hand the recognized reason for union, for co-operation, for mutual helpfulness and for a fraternal sharing of both good fortune and evil chance, may always be of the highest, wholly rational, and *so free*; for to always act in view of adequate moral motive is of the very essence of freedom.

From The Atrurian (California).

In Regard to Preachers.

Bishop Vincent says forcefully: "It is a big and fatal blunder to assume that for ignorant people we can get along with an ignorant ministry; that the nearer the pulpit is to the pew, the pastor to the parishioner, in matters of taste, habit and thought, the better for the church; that the more slovenly and rude the people composing the congregation the less the demand for an order-loving, dignified and refined preacher. The opposite of all these propositions is true. Ignorant, coarse, careless people require a cultivated, refined, dignified ministry. One who would lift up people must himself be up—on the higher levels. The more he knows the more effectively and with the greater simplicity he ought to be able to preach and teach. It is only by this preparation and this loftier life, that he can commend himself to his congregation as worthy of respect and confidence; for if a minister cannot have the respect and confidence of his people, the affection his amiability and approachableness may inspire will never tend to improve them. A life-preserver must of course be in the water, but it must not be full of water."—*Ram's Horn.*

The Origin and Development of Sacrifices Among the Hebrews.

II.

(*Continued.*)

The tabernacle and the altar of burnt-offering, according to the laws contained in Exodus, chapter 25, and Leviticus, chapter 9, were regarded as the very basis of theocracy. Only in the tabernacle can man come into communion with God. Only on the altar are sacrifices acceptable. The tabernacle resting-place of the holy Ark is the most sacred, the only seat of the Divine Presence. In view of the serious importance that the Pentateuchal regulations attach to the tabernacle and its holy utensils, is it not strange that nothing whatever seems to have been known of it during the whole period of the Judges, of Samuel and of the first Kings? We find no mention of the tabernacle in the books of Judges and Samuel. The passage in I Sam. ii. 22, in which the word "ohel moed"—tabernacle—is found, appears to be a later interpolation. In the Septuagint the passage is not to be found. The sanctuary of Shiloh at which Eli ministered is in other places called not "oehl moed," but "hechal," which cannot be translated tent or tabernacle (see I Sam. i. 9, 22; ii. 3). Nay, the very ritual followed at Shiloh is entirely different from that prescribed for the tabernacle of the Pentateuch. The ark in Shiloh stood not in the tabernacle, but in a house with folding doors open throughout the day (I Sam. iii. 15). Contrary to the prescription in Exod. xxvii. 21 and Levit. xxiv. 3, a lamp burnt there in the evening (I Sam. iii. 3) which did not burn all night. Samuel actually slept in the sanctuary in which stood the ark of the Lord (I Sam. iii. 3); but according to the law in the Pentateuch, only the high-priest could even enter the holy place where the ark stood and that only once yearly. According to the Pentateuchal law, the priesthood is an hereditary office and confined to the sons of Levi, but Samuel becomes a priest in consequence of his mother's vow (I Sam. i. 1 ff). He wears the ephod and the mantle which only the high-priest could wear (I Sam. ii. 18, 19). In I K. iii. 3-4, we read of Solomon offering at Gibeon but no mention is made of a Mosaic tabernacle; Solomon offers on a high-place, and excuses himself by the plea that no house to Jehovah had been built (I K. iii. 2-6). At the completion and dedication of the Solomon temple, we would naturally expect some reference at least to a Mosaic tabernacle which was supposed to be the prototype for the temple. But it has been suggested that such a reference is actually found. In I K. viii. 1 we read, "They, *i. e.*, the priests, brought up the ark of the Lord and the tent of meeting and all holy vessels that were in the tent." Shall we understand this as referring to a Mosaic tabernacle, or to the tent upon Zion constructed by David? From the context which has no reference to a Mosaic tabernacle, but which speaks of David's tent erected on Zion for the ark of the covenant, we are justified in concluding that the latter is meant (II Sam. vi. 17).

According to the Pentateuchal law, the ark is an indispensible part of the tabernacle. The latter derives its sanctity as the abode of Jehovah from the former. One is indissolubly connected with the other. But whereas we have evidences of the existence of the ark to the end of the period of the Judges, yet we find that the ark and the tabernacle are regarded as independent of each other, and the sanctity of the sanctuary is not lessened though the ark be absent from it. In I Sam. 4 ff., the ark is taken along in an expedition against the Philistines, but no mention is made of a tabernacle which according to the Mosaic law must invariably accompany the ark.

It has been contended that the Mosaic tabernacle stood in Shiloh or in Nob and later in Gibeon (I Sam. xxi. 1-10; I K. iii. 4). Even granting this, it cannot be denied that sacrifices offered there would not possess that sanctity which they possessed according to Pentateuchal regulations, for the ark was not in those places during the entire period covered by the judgeships of Samuel, the reigns of Saul, David, and a portion of Solomon's. Let us follow the wanderings of the ark. It was taken as a spoil by the Philistines in the time of Eli and deposited in the temple of Dagon at Ashdod (I Sam. iv. 11; v. 1). It is then brought to Beth-Shemesh, and then to Kiryath-Yearim and deposited in the house of Aminadab. (I Sam. vi. 12; vii. 1.) After twenty years, David proposes to bring it to Jerusalem, but owing to a disaster, it remains with Obed-Edom of Goth for three months (II Sam. vi. 2 ff.), and is at last deposited in Jerusalem (II Sam. vi. 12-17; xv. 24 ff.). The important point of all this is that from the time of Eli the tabernacle, if it existed was incomplete and could not correspond to the Mosaic tabernacle which required the ark as its most indispensable instrument. When David brought the ark to Jerusalem, we would expect that if the tabernacle existed he would deposit the ark where it belonged. But instead David, seeing that its possession confers blessings on Obed-Edom, builds an especial tent for it. (II Sam. vi. 17.)

The brazen altar of burnt-offering is of the greatest importance according to the Pentateuch. (See Exod. lx. 6.) All sacrifices must be offered there only (Levit. i. 3, 4; 4 ff.). Yet Solomon is apparently ignorant of this, for he offers sacrifice in the court generally (I K. viii. 64). We are told in I. K. viii. 1-6, that Solomon brought up all the holy vessels in the tent, but if the sacred vessels of the Mosaic tabernacle be meant, why does Solomon have new vessels cast? (I K. vii. 45.) Were not the old ones consecrated by use and association? King Ahaz has an altar built on the exact model of one in Damascus and places it in the court of the temple and orders that all sacrifices be henceforth presented on this new altar and the old altar be removed. How could he have dared to do so, had he known of the Mosaic statute and the great holiness attached to the brazen altar? (II K. xvi. 10 ff.) What then is the conclusion indubitably arrived at? From the period of the Judges up to that of the first Kings, there existed neither a tabernacle nor a brazen altar as described in the Pentateuch, nor were the Mosaic regulations with respect to them known.

There is a marked discrepancy between the Levitical regulation and the actual praxis as outlined in the historical books, with regard to the priesthood and the functionaries at the sacrifices. The Pentateuchal regulations invest the priesthood and the Levitical

family with a momentous importance. They are all the link of union between Jehovah and the holy nation. They are the guardians of the nation's purity and the only exponents of the divine will. They stand nearest to the deity (Exod. xix. 22; Levit. vii. 35; x. 17; xvi. 16; Numb. xvi. 5; xix. 13, 20). Under their charge stood the whole service and they performed the more important rites in the sacrifice (Numb. xviii. 1, 3, 7). No one, under pain of death, is permitted to perform the functions of the priest (Numb. xvi. 1ff; xvii. 5, 28).

Compare the historical records with this rigid standpoint. They offer a considerable number of examples in which non-Levites perform the functions reserved exclusively for the priests and the Levites. Gideon, a man of Manasseh, presents sacrifice at Ophrah (Judg. vi. 26). Manoah, the Danite, does the same at Zareah (Judg. xiii. 19). Micah of Ephraim appoints his son as priest of his sanctuary (Judg. xvii. 5). Eliezer, an Israelite and not an Aaronite, is appointed to take charge of the ark by the people of Kiryath-Yearim (I Sam. vii. 1, 2; comp. Numb. iii. 38; iv. 4ff). Samuel, an Ephraimite, and not an Aaronite, officiates at the sacrifice on various occasions (I Sam. vii. 9, 10; ix. 12; xvi. 2, 5). David presented sacrifices at various times (II Sam. vi. 14, 17; xxiv. 25). Solomon, though priests were present, himself presents the sacrifice at the dedication of his temple (I K. viii. 3-66). How reconcile this procedure if the Pentateuchal law conferring the right of priestly function on the tribe of Levi alone, was in existence?

A comparison between the internal conditions as they actually prevailed in the time of the Judges and the earlier Kings, the low crude religious conceptions, and the more spiritual ideals of the Pentateuch, is conclusive of the non-existence of the Levitical regulations on the subject of religious service. Is it possible that Jepthah could have sacrificed his daughter, had the law of the Pentateuch on the subject been known? (See Levit. xx. 2, 5; Deut. xii. 31; xviii. 10.) Would a God-fearing leader have uttered a vow branded as an abomination by the Pentateuch had he known of it, and even if he had uttered it, could he have fulfilled it, without at least some resistance on the part of the guardian of the law?

The spirit of the times, the rude morality, the many contradictions between the praxis and the Pentateuchal regulations, all evidence that a highly developed system of religion as described in Leviticus could hardly have existed. It is to be questioned whether the corruption would have spread so far as it did, and priests, kings and people have been so often guilty of pagan worship, had the Levitical laws, with their pure injunctions and high aspirations, coming with the authority that the name of Moses conferred, been in existence (see Montefiore, The Religion of the Hebrews, p. 54; Renan, History of Israel, I. p. 243; Robertson Smith, Old Testament in the Jewish Church, p. 235).

Having thus shown by critical analysis, that the system of sacrifices as promulgated by the Levitical law, could hardly have been known during the period embraced in the books of Judges, Samuel and Kings, we turn next to the prophets to listen to their evidence on the question under consideration.

What is the attitude of the prophets on the subject of sacrifice? The prophets of the eighth century, all without exception, severely reprove the exaggerated importance assigned to sacrifice. They launch all the thunderbolts of their wrath against those who offer gifts to Jehovah and believe that thereby divine favor can be obtained (Amos iv. 3; v. 21-28. Hosea iv. 1ff; vi. 6; viii. 11. Isaiah i. 10; ii. 11-5; viii. 16-21. Micah vi. 7.)

Is it possible to believe that the prophet would have dared to pass a sentence of rejection on the value of a cultus which Jehovah himself is supposed to have instituted as the distinctive characteristic of the theocracy, the badge of the priesthood of Israel, had they known aught about such a ritual law?

Amos vehemently exclaims: "Come to Beth-El to transgress, to Gilgal to transgress yet more, . . . bring your sacrifices every morning . . . for so ye like children of Israel." (iv. 4.) The prophet speaks this in Jehovah's name. Had he known that sacrifice is a divine institution, how could he have said: "for thus ye like." The sacrificial cult, however much it may be abused, is in its essence not worthless. In another chapter, Amos rebuking the sinful sacrifices of his contemporaries exclaims: "Did ye sacrifice unto me offerings in the desert forty years, oh house of Israel?" (Amos v. 21-25.) These words are highly significant. He excuses his people for their expensive soulless service and bases his reproof on the argument that Jehovah or Moses his mouthpiece, never demanded a sacrificial worship at all. He clearly takes the standpoint that sacrifices were never enjoined by Jehovah as a part of Israel's duty to its God. Had he known of the Mosaic ritual how could he have denounced the cult as unpleasing to deity? (Comp. Duhm, Die Theologie der Propheten, p. 12 ff.)

Hosea occupies a similar standpoint. In iv, 6 ff. he bemoans the fact that the priests lay the most emphasis on sacrifices and lead the people to the observance of a barren cult rather than instruct the people in the knowledge of God. They foster sacrifices but not the Thora. The very fact that Hosea places the Thora in opposition to the sacrifices, proves that by Thora he could not refer to a ritual law-book, but to the traditional religion, to those principles of morality, justice, righteousness, truth which are "the living words in the mouth of the prophets." He does not refer to a *written* sacrificial Thora of Moses but to a spiritual oral law, partly traditional, partly prophetic, demanding justice: and morality. In viii, 11 ff. Hosea says: "Though I write for him my law in ten thousand precepts, they are counted as a strange thing. As for the sacrifice of mine offerings, they sacrifice flesh and eat it, but the Lord accepteth them not." This verse has often been urged as proof that the prophet knew of a written law of Moses. But the only thing that the passage proves is that the prophet contrasts the divine precepts with the presentation of sacrifices. The very contrast he establishes shows that he had no knowledge of the cultus as being the institution established by the command of Jehovah. In one passage (iii, 4.) Hosea even places the sacrifice on a level with idolatrous practice.—RABBI RUDOLPH GROSSMAN, D. D., in *The Reform Advocate.*

COLD THAT KILLS AND COLD THAT CURES.—In England severe cold generally kills a good many people; in certain parts of North America cold still more severe puts new life into them. It requires no argumentation to show that there must be a definite reason for this. The chief reason is that English cold is mostly damp, while in North America it is mostly dry. There is the greatest difference in the world between dry air and damp air. The former is usually air pure and simple, possessing a full quantity of oxygen, and often charged highly with ozone. The latter consists of air mixed with the vapor of water. When the former air, fully oxygenated, is breathed, it stimulates more powerfully than champagne. The latter, less oxygenated and charged with the vapor of water, not only does not stimulate, it depresses.—*Public Opinion.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

The Two Factors in Reform.

BY REV. GEORGE W. BUCKLEY.

The progress of the race takes a zig-zag course. The interest that pushes on to thought and achievement changes. At one time the tendency is to exalt mind at the expense of matter; at another time, to exalt matter at the expense of mind. Today, philosophy is a mere system of metaphysics and religion a system of theology; tomorrow sets in a reign of physics and a very practical morality.

With the rise of the Christian church, the external world as a source of truth came to be despised. The laws of heredity and environment that determine human character and conduct and social progress—what did priest or layman know about them? But the change of interest came again, and in right earnest. The intellect of the modern man was turned into a court of searching, fearless inquiry as to the why and how, and the relations of things. What is the nature of this thing? How does it act? Why does it act thus and so? What is its place in the vast scheme of things? How does it link on before and aft? What is its history? So, likewise, the inquiry is made about man himself, and about individual men. "O man! why dost thou do so and so? What is thy place in nature? How dost thou link on before and aft? What is thy history?" Thus the interest in the world has become intensely historical and scientific. Under the dominion of this view of individuals and things, as links in an endless chain of causation, the doctrine of salvation and the method of reforming men, have undergone modification. When nature was despised, when there was little sense of the close relationship of things and of the indissoluble bond of cause and effect, a supreme ruling Intelligence might be expected to break in upon the world of matter at any time, and put a link into the chain or take one out, according as the petitioner might be pleased to have it. In the same way might come the most abrupt intervention in the affairs of men. In the twinkling of an eye the veriest sinner might be lifted by the church out of all relation to his past life, and undergo the most radical change in his nature.

But now the redemption of the world must be approached from the scientific, as well as religious standpoint. Two great factors in the reformation and development of man are given a very marked prominence. These are heredity and environment.

The reaction from the old attitude of slothful, stupid indifference towards nature as the reservoir of mighty energies, to the intense scientific and practical interest in her of these days, is so positive, and has yielded such riches of knowledge and power, that we have got into the way of looking for the solution of every problem, and for the accomplishment of every end, by working with the environment. We hope everything from thanging conditions and equalizing opporcunities. Society is to be reformed by removing obstructions. Drive out the saloon, and men would walk in the way of temperance. Improve sufficiently the sanitary conditions, and we should have no disease. Make the prenatal influences of the mother happy and elevating, and we shall have the noblest of sons and the fairest of daughters. Educate the children of the poor equally well with the children of the rich, and all citizens will be patriotic and wise. Shorten the hours of manual labor and we shall have the

charming spectacle of toiling millions consecrating their leisure time to the cultivation of the nigher faculties. Assign to capital and labor alike an equal share of the product of wealth, and behold a land in which we should have no more poverty and distress forever. Establish tomorrow Edward Bellamy's "Nationalism," or Mr. Gronlund's "Co-operative Commonwealth," and all alike shall work faithfully, do justly, love mercy and walk humbly with their God.

In stating myself in this way, it need not be inferred that I am carping at these methods, especially it must not be inferred that I am unfriendly to the teaching of socialism. My heart goes out to those who hope much of their fellow men by giving them a better chance and better influences. My heart goes out to all dreamers, if only they be workers,—to all generous dreamers of a commonwealth in which all men shall work together free and equal in the bonds of justice and love. But our ardent desire for social justice and the brotherhood of men must not blind us to the stubborn facts of human nature, which subject its development to a law of gradual evolution.

We must reckon with the other factor involved in every problem of reformation, *viz.*, heredity. What a grim, relentless tyranny of the past is this? What an awful thought, to think that we are the result of an endless play of causes and effects going on since the night-chaos of the world? The mighty river of animal and human life back of us; the strange complexity of thoughts and feelings, the alternations of good and wicked deeds; the Phoenix-death and birth-throes; the wild fierce struggle of life with life, to live; the failures and successes of the up-striving human spirit to adjust itself to the forces of the natural world—this manifold, tragic-comic drama of the ages, which has shaped humanity and each individual of it for this day,—what an overwhelming thought it is!

It is all important in our schemes of reform to keep sight of this mighty force of heredity; to keep sight of the tremendous difference in the capacities of men, physical, mental, spiritual. In the same soil, warmed by the same sun, bathed with the same showers of heaven, one seed springs into a weed, another into a flower, sickly or full of all beauty of perfection; yet another seed becomes a spear of wheat, or a giant oak, or a tree heavy with clusters of fruit. And so, in a great measure, it is with the seeds of men; they seem to be pre-determined for a like difference in the types of humanity, and in the degrees of perfection of the types. No amount of cultivation can make an individual weed into the beautiful flower, or the oak-tree bear peaches, or the individual South-sea Islander a high-bred Bostonian. "Though you feed milk to the young snake," says the proverb, "will it leave off its habit of creeping under the hedge?" The ass in the fable does not change his nature by putting on the lion's skin. He still keeps his long ears and assinine ways.

Happily, this law of heredity works *for* us as well as against us. It befriends, by making us heirs of experience and of established habits that are uptending. There is an inherited refinement of thought and sentiment in individuals and communities. Boston and vicinity are notably one such community. Emerson could hardly help being spiritual with such a pure ancestry from which to draw his blood. Phillips Brooks and Henry Ward Beecher were made for preachers by the blood-corpuscles of noted Puritan clergymen in the family. Booth was born for the stage in the dramatic fire genius of his predecessors.

But let me not push too far the claims of heredity. We need not make everything of one factor at the expense of the other. Both factors should receive full and intelligent recognition in our efforts to redeem society from ignorance and selfishness. Men are under the two laws of heredity and environment; and the iron grip of the one may be made to relax by giving due attention to the other. Were it not so, how hopeless the outlook! We will deal with men as held in hereditary bonds, and yet as free; in having wills that may be strengthened and consciences that may be purified by perfecting the conditions and influences of their being. We are beginning to find out that it makes a great difference whether the influences and associations of the mother, before the child is born into this world, are good or bad; whether the objects that surround her are ugly or beautiful; whether her life be a vexed and troubled stream, or one of peace and contentment. We are finding that it makes a great difference whether the child, after birth, is reared in the miasma of foul sanitary conditions and the haunts of vice, or in a home of clean surroundings, tenanted by people of fine nature and sympathies.

Believing in the tyranny of heredity, and yet in the transforming power of good environment, let us strive to perfect the conditions and opportunities of men. It is incumbent on all who prize liberty and social justice to work for the more equitable distribution of the product of labor, and so better the material conditions of the masses. It is incumbent on the friends of humanity to make more general and perfect the sanitary conditions essential to the physical, mental and moral health of men. It is imperative that all advantages of education which equip the individual for good citizenship and lawful success in life, be extended to every son and daughter on American soil.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—God giveth not the Spirit by measure unto him whom he hath sent.

Mon.—He that doeth truth cometh to the light.

Tues.—When ye pray, forgive if ye have aught against any.

Wed.—Have salt in yourselves, and have peace one with another.

Thurs.—Whosoever shall receive me, receiveth not me, but him that sent me.

Fri.—Freely ye have received, freely give.

Sat.—Wisdom is justified of her children.

—*Jesus.*

In the heart of a seed
Buried deep, so deep,
A dear little plant
Lay fast asleep.
"Wake!" said the sunshine,
"And creep to the light."
"Wake," said the voice
Of the raindrops bright.
The little plant heard,
And it rose to see
What the wonderful
Outside world might be.

—*Kate L. Brown.*

Thyself Also.

A farmer, who had several sons, promised the eldest of them that, if he would refrain from strong drink during the harvest, he would make him a present of a sheep. "Then," said a younger son, "if I do the same, may I have a sheep?" "Yes, you may," said the farmer. "And I?" said another. "Yes, you may." "Then," said the youngest son, who was quite a youth, "may I have a sheep too, father, if I do the same?" "Yes, my son," was the reply. "And, father," said the youth, "won't you take a sheep, too?" The father was startled; but, after thinking awhile, said, "Yes, my son, I will."

Sunshine.

Bottle the sunshine up, my dears,
And lay it safe away,
Hammer the cork in good and tight,
Keep for a rainy day.
For clouds will come and showers fall,
And earth and sky look sad,
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There 's sorrow plenty in the world,
And strife and bitter pain,
So line the clouds with golden beams,
And sing a glad refrain.

—Lizzie De Armond, *in Scattered Seeds.*

My Grandmother of Pioneer Days.

BY HAMLIN GARLAND.

My Grandmother McClintock—my grandmother on my mother's side—I have always called my "pioneer grandmother." Her name was Edith Smith and she was born in Maryland. She moved from Coshocton, Ohio, to La Crosse, Wisconsin, in a prairie schooner, and I have no doubt she came to Ohio from Maryland in the same way. She never lived in a village, and so far as I knew never spent a day in complete rest, so I think her title to pioneer will stand.

As I remember her she was strong and large, and tireless apparently, with unfrowning face. She had no teeth when I came to know her, for times were too hard for such luxuries as store teeth. She must have been about sixty. She wore her hair combed very smoothly down over her temples, and always dressed in the poorest and cheapest clothing, in order that her boys and girls might have a better setting-out.

In those old days we did not call on people—we went visiting and stayed all day and sometimes all night; therefore, each trip was long to be remembered by the children. We always went in the same way, in a huge lumber wagon, with father and mother sitting on the spring seat ahead and the children jouncing up and down on the straw behind.

Grandmother came into my life only a few times after I was old enough to observe her. The last time I saw her was on a Sunday when I was a very small boy. We were on one of our visits up to gran'pap's. It is worth while to say that we neve called Grandfather Garland (who was a small man with a state of Maine accent) anything but the full and proper word "grandfather," but we called Hugh McClintock, who was a gigantic and impressive figure, "gran'pap" and "gran'dad."

I do not remember much about Grandmother McClintock on that last day. She was so busy cooking, and I was so busy climbing trees, that we did not visit much until we all came in to dinner like hungry shoals squealing for porridge. We ate in the kitchen with gran'ma to wait on us, because the "other room" swarmed with the family. There were about thirteen in the family, and I have since wondered where

they all ate and slept in that poor little cabin, but it did not trouble me much at that time.

The cheer of our dinner was the bright side of the day. We had honey to eat on our bread, and I remember that I found a small bee in the honey, and learned for the first time (from grandmother, of course) that it was a baby bee, and that the honey was put there for it to eat; that it had not "got into" the honey, but that it was born there. It was wonderful! Grandmother waited on us,—dear, patient, tireless old soul!—she always served others. Her life was toil for others, never for herself. I do not remember that she talked much to us. She just beamed on us while we chattered. I do not remember that she was a talker. I think she seldom laughed—just went about smiling silently in the midst of the turmoil of good cheer which her children always raised when they were together.

She was the mother of seven sons, every one without a physical blemish—all but one standing six feet in height—the best runners, jumpers and marksmen in the valley, yet with all their power good natured and easy-going, and all of them ready to be taken care of and spoiled by her. She gave birth, also, to six daughters, almost equally gifted in physical attributes. They were all natural musicians of a high order, but I think that was grandfather's gift to his children. I do not hesitate to say that had this family received any sort of musical education they would have left a deep mark on the musical literature of our day, but the terrible waste of human genius involved in pioneering decreed otherwise. She had no education. She could read and write, of course, and I seem to remember her pathetic attempts to find time at odd moments to pore over the Bible. I think she loved my grandfather with a love that never wavered nor grew less. I do not remember ever to have seen him caress her, but he never spoke cross to her, and so far as he thought of it he was kind to her. But he was absent-minded. With eyes turned upon the visions of Daniel and John, he really saw but little of my grandmother's toil, and this thoughtlessness communicated itself to the children. But she was cheerful in the midst of it all, for who had such a crowd of boys and girls? And she knew they loved her. So she sacrificed herself for them. Occasionally David or Luke or Rachel would remonstrate with her, but she would put them aside with a smiling gesture and send them back to their callers, and when the girls were at home the horses tied before the gate would have mounted a company of cavalry. It was well she was rich in children, for she had little else. Her home was always small, poorly furnished, without pictures and without art, save music—her children gave her music. She must have been practical and a good manager, for her husband was not.

He was not a good farmer, and only the splendid abundance of these early days and the work of his boys and the management of his wife kept them all fed upon crude but abundant food.

Grandmother's death came, as I remember it, one Monday morning in July. The scene was humble. One of the younger daughters was washing out in the wood-shed, while grandmother was getting dinner. My Uncle David came up from the field, and my aunt left her washing and went into the sitting-room to rest a few minutes and chat with her brother. David looked toward the kitchen and said:

"Ain't there some way to keep mother from working so hard? She don't look well today."

"Well, you know how she is. She's worked so long I don't suppose she knows how to stop."

Uncle David looked troubled. Something he had seen on his mother's face had frightened him.

"Well, she'll have to stop some time," he said, and then they spoke of other things. They could hear the meat frying out there and the busy tread of the ever-moving feet. Suddenly she appeared at the door with a strange look on her face.

"Why, mother, what is it?" cried Manly, the daughter.

Grandmother pointed to her mouth without speaking. She could not speak. My aunt ran for water and David leaped towards his mother, but she dropped before he reached her. There was one terrible moment as they bent over her, trying to minister to her, but she died in a few moments without speaking. She fell in the shafts. She died amidst her daily duties. She had served uncomplainingly in a treadmill up to the noonday resting time, and there she stopped. There was something fitting and splendid in such a death, for to have lived on into helplessness would have been for her intolerable torture.

As things are generally reckoned, my grandmother did very little in this world. She trod a narrow round between the cradle, the washtub and the stove. She was unlettered, untrained in anything polite or beautiful, and yet she shows favorably in comparison with any conditions being taken into account. To have given birth to those sons and daughters is a heroism greater than Leonidas's, and more worthy of high honor in my eyes than the killing of any number of our fellow men.—*Ladies Home Journal.*

What are Your Children Reading?

BY MRS. JESSIE WHITSITT.

The young people want something that is interesting, you say, as well as instructive. This is true, and there are many good books that will give all that can be desired, if you will only exert yourself and get the children interested in them. The impure literature that is allowed in your child's hands is degrading and will teach him of the wicked side of life. We look to the mothers for reform in this, for it is a fact that seven eighths of the novels sold in America to-day are bought by women; and if women will continue to buy the books that should be rejected, the markets will always be flooded. There are many writers, publishers and sellers that will furnish the class of literature that sells best, no matter the extent of the injury. They have no consideration for the people with whom they deal, beyond their dollars and cents. It must be remembered that children's minds grow on what they read, and if this be unclean then the influence is felt. Many of the periodicals and books brought into the home cannot be classed with the bad, and yet there is lurking in the tone of such publications something by which we know the contents are trashy. Let mothers be careful of the class of literature they place before their children, if they desire to have their lives pure and elevating. Books are a direct index to character, therefore mothers should buy none but good ones. Be just as careful of your boys as of your girls, in regard to the books they read; it is just as necessary for them to make noble men, as for the girls to make noble women; just as necessary that they follow the path of virtue, that they may be fit husbands for the true women they intend to marry.

IT SEEMS that neither Yale nor Harvard is disposed to send an athletic team to England this spring. One is glad to see in an age which has transformed the university ideal into that of the Olympian game a spasm of returning reason. A little more brain athletics and a little less of the body would do our college students no harm.

To the Friends of Liberal Religion.

The Publication Committee of the American Congress of Liberal Religious Societies, feeling the necessity of such publications as will further its work, have selected UNITY (published weekly in Chicago) and *The Non-Sectarian* (published monthly in St. Louis) as its official organs. Each of these publications has done effective work in developing Liberal ideas and making the organization of the Congress possible, and each is deserving of the hearty support of every friend of the Liberal movement.

While the editorial management of each will remain as heretofore the committee have selected an editorial board for each, who will have general supervision of the publications. The record which each has made in the past, however, is the best guarantee for the future.

The annual subscription to THE NEW UNITY (weekly) has been fixed at $2; that of *The Non-Sectarian* (monthly) at $1; or both for $2.25.

We earnestly solicit subscriptions for both publications and trust that they will be sufficiently numerous to make them self-sustaining.

The need of such publications to educate the people along the lines of Liberal thought, and the good which they may accomplish, especially among those whom the churches do not reach, must be apparent to all who give thought to the subject. In no way can we so well and so easily and so economically carry on our educational work among the unchurched masses as through such publications. This is our missionary work and we wish to distribute them gratuitously where they will do the most good. With this in view we have arranged with the publishers for special rates of

$75 per 100 copies of the *Non-Sectarian* and
$150 per 100 copies of THE NEW UNITY.

And we make a special appeal to both churches and individuals to contribute to a fund to be used for this purpose, designating, if they desire, to which publication they wish their subscription to apply.

All subscriptions should be sent to the secretary or direct to the publishers, Messrs. Bloch & Newman, Chicago, or the Non-Sectarian Publishing Co., St. Louis. Sample copy of either publication will be sent free on application to the publishers.

In behalf of the Congress. (Signed)
H. W. THOMAS, *President.*

BARK is a favorite fuel in the northwest. The evergreens of the region consume quickly in the open fireplace and leave nothing but light ashes, but the bark of these same trees, very thick and heavy, burns more slowly and falls into embers that give out a satisfying heat for many hours.

OLIVER WENDELL HOLMES considered cheerfulness a duty which the human soul owes to its physical yokefellow. "You may despise the body," he says, "as a slave of the metaphysical mind, but remember that the humblest servant may get weary of working for a moping master. . . . Bad luck, of course, cannot always be parried, but it can be ignored. Refuse to be discouraged. Accept disappointments as mere postponements of your plans. Say 'Too soon.' Never say 'Too late.' In the interest of health and your hope of success take a bright view of things, like an obstructed plant that turns toward a faint sunbeam till it at last emerges into the prosperity of free daylight."

A WOMAN'S PAPER.—Dublin has a new paper called *Today's Woman.* It is edited and written by group of talented women, many of whom are university graduates. Its leading article, which gives us a good idea of its object, is by Sir Charles Cameron on "Scientific Professions for Women." Progress in England has been along different grooves from what it has been in America. Here women have entered law, medicine, dentistry, the pulpit, chemistry, pharmacy, and architecture, while in England they have seemingly avoided these fields and have gone into geology, mineralogy, botany, zoölogy, paleontology, and higher mathematics. *Today's Woman* argues the adoption of the American system and the broadening of the British system.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Western Unitarian Conference.

We have been asked whether a church becomes connected in any way with the Western Unitarian Conference by having the secretary of the conference take part in the ordination of the minister of that church. As we understand the matter, only one thing makes the church a delegate member of the Western Unitarian Conference, and that is the contribution of not less than ten dollars to the conference. No service that the secretary renders to the church makes it a member of the conference, not even if he should help organize it. Such a church would be just as independent as if it organized without his help, and would not be a member of the conference until it paid the contribution. Nor does the name that a church bears make it a member of the conference. Some of our churches in the west, bearing the Unitarian name, are not members of the conference, while some of the churches that do not bear the Unitarian name are members of the conference. Any church that chooses can become a delegate member of the conference without changing its name or affiliation in any way. A Congregational or a Baptist or Universalist church could acquire membership in the Western Conference without in the least ceasing to be Congregational or Baptist or Universalist. Or an Independent church could be a member of the conference without ceasing to be Independent. The Western Unitarian Conference stands for Freedom, Fellowship and Character in Religion, and cordially welcomes all who wish to help establish Truth, Righteousness and Love in the world, regardless of their doctrinal beliefs or denominational names. Therefore we hope that all the churches which approve the purpose and the work of our conference will contribute to its funds as generously as possible and will send delegates to its meetings on May 14, 15, 16 and 17.

Chicago.

THE CHICAGO BRANCH OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE met at the Third Church, April 4th, Mrs. George D. Broomell presiding. Very interesting and valuable papers were read by Miss Frances L. Roberts and Mrs. J. R. Effinger; the first upon "The Growth of the Idea of God," and the second upon "The Modern Unitarian Idea of God." The subjects were discussed by Mrs. Allinson and Miss Juniata Stafford. Plans for meetings next year were considered, and it seemed to be the general opinion that meetings should be held monthly. The election of officers and transaction of business was adjourned to May 23d at 2 P. M. at Mrs. John Wilkinson's, 482 La Salle Ave.

ELLEN A. MARTIN,
Sec. *pro tem.*

UNITY CHURCH NOTES: The Easter services at the church attracted a large congregation, who were rewarded by an able sermon from Mr. Bulkeley, and a fine musical program, rendered by the choir under the direction of Harrison M. Wild. At the close of the church service, the Sunday School held exercises appropriate to the day, at which many visitors were present. After the benediction had been pronounced, the pupils filed to the front of the room, where a box of choice blossoms, the gift of Mr. B. F. Felix, was divided among them. The Ladies' Aid Society of the church has concluded its sessions for this season. The ladies point with pride to the church parlor, which, through their efforts, has been thoroughly renovated. The walls and ceiling have been repapered in lighter colors, and a hardwood floor has been laid. Owing to the constant demand for garments from the region of the Industrial School, the Saturdays have decided to continue their sessions until the first of June, a month longer than usual. This society, though not as strong in numbers as the Aid Society, has done good work during the year and turned out a large number of children's garments.

A. L. G.

THE next meeting of the National Council of Jewish Women will be held on Sunday, April 21, in the vestry room of Sinai Temple. Two papers will be presented, one by Miss Esther Witkowsky on "Hugh L. Lincoln," and one by Rev. Jenkin Lloyd Jones, on "Marcella." On May 7, Hon. Simon Wolf, of Washington, will address the council.

Anamosa, Ia.

Rev. C. L. Deyo has accepted a call to the liberal church in this place.

Coon Rapids, Ia.

Rev. T. P. Byrnes, of Humbolt, has been preaching here for several evenings and has aroused the attention of the whole community. The orthodox churches condemn the movement in the severest terms, but this only makes the liberals all the more determined to keep up the services.

Decorah, Ia.

Rev. G. A. Skillings, formerly minister of the People's Association, has accepted the call the liberal church here extended to him, and we understand that he has already begun his work.

Ida Grove, Ia.

The Sunday evening meetings continue here with unabated interest. A formal church organization has already been effected and the people are now talking of starting a Sunday school.

Geneva, Ill.

The work at this point continues on the old, quiet, but, we trust, useful, channels. Three of the Sunday morning discourses in the month of March were upon Dante's great poem "The Divine Comedy," taking each part in turn, the Inferno, the Purgatory, the Paradise. An unusually large attendance greeted these services. On Easter the congregation and Sunday school join in festival service followed by a discourse on Tennyson's "In Memoriam." Though the atmosphere of our little town is quite orthodox, there is a pleasant feeling of neighborliness between the evangelical churches and the Unitarian, one outcome of which was a union club meeting held under the auspices of Unity Club the evening of the 8th inst. At this meeting there were reports of the work of the literary clubs and study classes connected with the different churches, interspersed with music by the glee club, an organization composed of the young men of the high school. The address of the evening was given by Rev. J. H. Windsor, of the Congregational church, on "The Relation of the Club to the Church," followed by discussion. Unity Club is about bringing to a close its year's work, which has been carried on through two sections, the Social Science section reading Spencer's "Justice," and the other being devoted to a study of Tennyson. The financial end of the work has been carried out without delay or difficulty. The society is assisting the pastor to raise something towards the Western Unitarian Conference deficit, in addition to its usual missionary contribution, which will be supplied by the money raised from the monthly dime socials and an Easter offering.

W.

Marietta, Ohio.

Rev. G. B. Penney has resigned the pastorate of the liberal church in this city after two years of earnest and successful work.

Janesville, Wis.

The liberal church of this city has extended a unanimous and enthusiastic call to Rev. V. E. Southworth, who had been pastor of the Unitarian church in Ware, Mass., for the past four years. Mr. Southworth has accepted the call and we believe that he enters upon his new charge at once. THE NEW UNITY extends a cordial welcome to him and wishes him the amplest success in his work.

La Porte, Ind.

The Unitarian church in this city has been having Sunday evening services for the past few months supplied by clergymen from Chicago. The people are now planning to hold a missionary meeting April 23, 24 and 25, with liberal speakers from the Jews, Universalists and Unitarians, in hopes of getting enthusiasm enough to have regular preaching.

Eau Claire, Wis.

A missionary meeting, arranged by Rev. C. F. Niles of Menomonee, was held here April 9, 10 and 11. Rev. T. B. Forbush spoke Tuesday evening on the "Growing Thought of God," and Rev. A. W. Gould made an address Wednesday evening on "Religion". Thursday evening Rev. W. D. Simonds of Madison gave an interesting and eloquent sermon on "Religion a Reality." There was also a supper and reception at the

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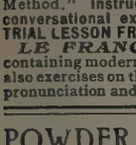
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church on Wednesday, which was well attended. Mr. Niles unfortunately was not well enough to be present and was greatly missed by all. Mr. B. F. Underwood, of Chicago, gave his liberal lecture here Sunday evening March 31st, and the people are planning to have another lecture in the near future.

Neilsville, Wis.

Rev. F. C. Davis, of Winona, has arranged to come to this city and speak for the liberals on Alternate Wednesday evenings.

Sioux City, Ia.

The Unitarian church here has just been celebrating the completion of its first decade, though it is in anything but a decadent condition. The western secretary had the good fortune to be invited to the celebration, and the bad misfortune to miss it. If he were superstitious he might attribute his ill-luck to the fact that he was the thirteenth speaker on the program. But though not present he learns that the event was a most enjoyable one, as all such things are apt to be when gotten up by the ministers of Unity Club. Even the absence of the secretary did not spoil the occasion. Some said, indeed, that his absence was the crowning success of the evening, because it enabled them to finish before midnight.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Western Unitarian Sunday School Society.

Messrs. Gould, Kerr and Scheible together with Miss Lord and Mrs. Leonard were present at the directors' meeting on April 3d. The minutes of the previous meeting were adopted as read, also the treasurer's report which showed the society still about seventy dollars in arrears. It was suggested that we solicit the co-operation of all newly-organized societies in sympathy with the American Congress of Liberal Religions.

Mr. Gould called attention to the plans for the May anniversaries to be held at the Third Unitarian Church of Chicago, and it was voted to hold the annual meeting of the society at the Third Unitarian Church on Friday, May 17th, the sessions to cover a full day. Numerous suggestions were made in regard to topics for discussion at this annual meeting, but the program was left in charge of the committee appointed at the February meeting. The need of a second edition of the new service book was also mentioned, as the first thousand was nearly exhausted, but it was thought best to defer action until the annual meeting.

The Board then adjourned.

ALBERT SCHEIBLE,
Secretary pro tem.

Contributions to our Sunday School Society.

Since our last report the following schools have sent in these generous contributions:

March	26.	St. Louis	$25
"	29.	Luverne, Minn.	4
"	30.	Sioux City, Ia.	20
April	5.	St. Paul	20
"	5.	Hillsdale, Wis.	8

Why Have a Sunday School?

We are sometimes asked why we need have any Sunday School at all. People got along very well without Sunday Schools last century and all the centuries before. The Puritans had none. The Protestants had none. The Catholics had none. And yet the children were religious in those times. This is true, but it is not the whole truth. The churches got along without Sunday Schools then because such day schools as existed were full of religious instruction. The catechism, the bible, the church beliefs, the

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religion of the church, were taught every week day and, therefore, did not need to be taught on Sunday. The priest, the minister was much more a teacher of the young than a preacher to the old; and the few Sunday Schools that existed before last century were for those children who could not attend day schools. The Sunday Schools which Robert Raikes established near the close of last century were expressly for the children at Gloucester who could not go to school on any other day than Sunday, and the instruction they received was just the same as that they would have received in a day school. Sunday Schools to teach religion became inperative only when religious instruction was banished from our public schools.

Of course the reason men refused to allow religion to be taught in the public schools was that the foundations of Christian theology had been taken away by modern science. The Christian scheme of salvation rested on the fall of man, and that fall rested on the infallibility of the Bible. But when historic criticism has taken away the Bible and the theory of evolution has taken away the fall of man, the very foundations of the old religion are gone. They are no longer taught in the public schools. Those schools teach one world-theory, and the church teaches a directly opposite world-theory. The one teaches the rise of man, the other the fall. Therefore the public schools cannot teach any form of the Christian religion or any traditional religion. They can only teach the religion of science. But since the parents are not yet ready to have their children taught that religion they forbid the schools teaching any religion. Consequently not even our rational religion can be taught as such in the public schools. They lay the right foundations for it, but the express teaching of it must be done elsewhere than in the public schools. This is what necessitates our present Sunday School system.

Correspondence

THE NEW UNITY hopes to avoid, as much as possible, the controversies that may gather around the margin of the Liberal Congress movement, which in its genius is synthetic, constructive and peace-making; but it would be disloyal to its friends and unjust to its trust if it did not stand by those who have understood it and are trying to carry out its spirit. The following correspondence will explain itself, and, having been refused the publication where it would seem to us to belong, we can do no less than give it publicity. —EDITORS.

A Rejected Communication.

TO THE EDITOR OF THE UNIVERSALIST:

In a recent number of the *Universalist* we find a communication from Judge Wilcox, purporting to be a reply to Rev. James Gorton's letter on the Elgin church and the labors of its pastor, Rev. A. N. Alcott. The judge says, "Probably Mr. Gorton never would have written this letter had he known the facts in the matter." It goes without saying in Elgin and in this church that Mr. Gorton's statements in regard to our growth and progress under Mr. Alcott's pastorate are indisputable; that statements to the contrary, written and published to the disparagement of our church and pastor, are misstatements and misrepresentations.

In regard to our standing before Mr. Alcott came to Elgin, and now, the church records and nearly all of the Universalists who have ever been connected with the church and are still living, testify that at no time in its history has it held the standing in the community, exerted such a wide influence, or increased its membership, as since Mr. Alcott came to be its pastor. When he came to this parish, the amount of our subscriptions toward current expenses was $700, Judge Wilcox's subscription being no small part of that amount. At the close of the year, however, he received $1,000. One year later it was increased to $1,200, and the next year to $1,500. In two years more it was again increased to $1,560; and $1,820 was received by him for his ministrations the year following, notwithstanding we were building our new church. The judge again says: "Had Mr. Gorton been well informed, he never would have asserted that the church had increased in power, etc., more than fourfold as the result of Bro. Alcott's pastorate, or increased at all by anything that Mr. Alcott had done."

Please make a note of the following facts and figures:

The membership of this church when Mr. Alcott came to Elgin was from 50 to 60, with an attendance of about half that number. At the present time we have 269 names on the roll, with an average attendance, before the hard times scattered our people, of between three and four hundred, an increase of more than fourfold, as we understand it. There have been additions to the membership every year of Mr. Alcott's pastorate. The estimated value of the property of the church for the Annual Register when Mr. Alcott came to us, was $10,000. Now it is estimated at over $36,000. This is an increase of almost fourfold.

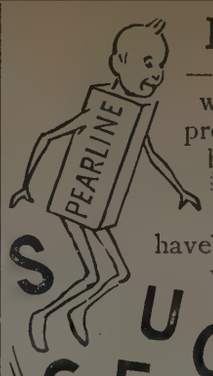
Then he says, "From the organization in 1866 to the time Mr. Alcott came to Elgin, it was distinctively a Universalist society and heartily in sympathy with and loyal to the Universalist denomination; but the present members are not in harmony with or loyal to the Universalist denomination, but are indifferent if not hostile to its success."

This we emphatically deny.

We are not disloyal to the denomination, indifferent or hostile to its success, and such charges against our church and its pastor are not made with a spirit that tends toward loyalty or harmony in any good work. Mr. Alcott, our pastor, not our "late pastor," as Judge Wilcox says, has always maintained that his work was "distinctively" on Universalist lines, in the broadest and truest sense, and instead of being indifferent or hostile to its success, has labored to build it up on that higher and nobler plane which the name implies. And it is not true that many Universalists have ceased to attend the services for the reasons assigned by the judge. All Universalists attend who have ever attended, with the exception of the three or four who sympathize with the judge's doctrinal views. These exceptions, we suppose, are what he means by "real Universalists."

Now let us see what our pastor has been doing while these "real Universalists" have been lending their aid and presence to the orthodox churches in Elgin. Mr. Alcott started a movement about four years ago toward building a new church. The judge opposed this, and was convinced in his own mind that the attempt would prove that the parish could not raise the money, and the society would be ruined. It would require $20,000, he said, and this amount could never be raised. But he thought $500 might be raised toward repairing the old church. The society decided and voted to erect a new church building. Mr. Alcott did not share in the fears expressed, but he solicited and collected $20,000; $4,000 of this amount was raised by him and paid in, in June, 1894, in the midst of these hard times. Not only this, but $520 was donated to this society by him, from his salary this last year. Judge Wilcox has never subscribed or paid a dollar toward the new church building, nor does he support or attend the church now.

Had Judge Wilcox done as much to aid the building of our church as he did to hinder and



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discourage it, we would stand today free from debt, with a property worth $36,000. As it is we have a debt of $6,000 which will be paid, every dollar, by progressive, broad-gauge Universalists.

In conclusion, we protest against the *Universalist* publishing letters or articles in its columns against us as a church, which are injurious, slanderous and damaging to the interests and good name of people and pastor. We supposed the office of a denominational paper was to send words of good cheer and encouragement to both pastor and people, not to foster strife and contention.

[Signed] BENJ. COX, Moderator,
A. G. WAITE, Clerk,
CLARENCE BISHOP, F. S. BLACK, } Trustees,
of the Elgin, Ill., Parish.

Elgin, Ill.

An Appeal to Headquarters.

TO THE BOARD OF TRUSTEES OF THE UNIVERSALIST PUBLISHING HOUSE:

DEAR BROTHERS:—We desire hereby to protest to your board against the treatment we as a church have received and are receiving at the hands of the editor of the *Universalist*.

He has permitted a slanderous article to appear in his columns against us, written by a former member of this church, but one who neither attends it nor supports it now, and the editor has refused a reply we sent him for publication and which was unanimously adopted by a regularly called meeting, attended by between 300 and 400 members of the society, held for the purpose of protesting against the charges and insinuations of said letter. This letter of correction we herewith enclose for your inspection, as it is self-explanatory. We do not receive just and equitable treatment in the columns of the *Universalist*. It has taken no notice whatever editorially at any time of the excellent work done in this parish for the last three or four years. The paper, instead of being denominational, is intensely partisan and even personal, and has been managed in such a way as to lose nearly all its subscribers in our liberal parish. It does not treat with any fairness the liberal wing of our denomination, which claims to be as loyal as any others are.

We request your interposition that our letter may be published in the *Universalist*, where we have a right to print it, if we have any rights in our denominational paper at all.

The editor's excuse for not publishing our letter is that, a visiting minister having previously spoken favorably of our church, its work and its pastor, his article counterbalances the hostile and false representations of the person who subsequently disputed his statements, and therefore the church as a body is entitled to no hearing at all. This is simply giving a hearing to one of the parties in the case in its columns, and refusing a hearing to the other there. He hears one person and refuses to hear 300 or 400 members of the society. The visiting minister is not one of the parties in the case.

We pray your board for justice and a hearing of this church in the columns of the *Universalist*, where we have a right to be heard, in answer to these gross misrepresentations. We look to you for relief and fairness.

Hoping soon to receive a favorable reply to our request, and that you will direct the printing of our letter, we remain,

Respectfully yours,
BENJ. COX, Moderator,
A. G. WAITE, Clerk,
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of the Elgin, Ill., Parish.

Elgin, Ill., March 7, 1895.

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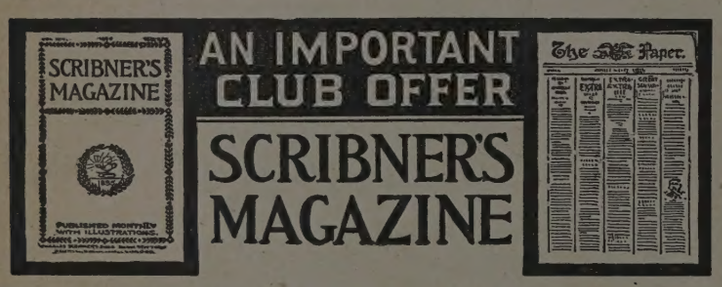

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The Decision of the Publishing Board.

To BENJ. COX, Moderator,
A. G. WAITE, Clerk,
CLARENCE BISHOP,
F. S. BLACK, } Trustees:

GENTLEMEN,—Your communication of March 8th to the Universalist Publishing House concerning a rejected article offered by you to the editor of the *Universalist* for publication was presented to the Directors of the Publishing House at their regular meeting yesterday, and after a full discussion of the matter and a reading of the published articles and of your letter and article, it was voted as follows: "That having had before them the published letters of Mr. Gorton and Judge Wilcox, and the editorial note of Dr. Cantwell, together with the rejected communication from the Elgin Parish officers to the *Universalist*, the directors do not consider it expedient to revise the decision of the editor."

Respectfully Yours,
THOS. H. ARMSTRONG, Clerk.

Boston, March 19, 1895.

A Correction.

EDITORS OF THE NEW UNITY:

In an editorial over the initials "A. W. G.," I find the following erroneous statement: "This missionary work among our churches will be more needful the coming year than ever before, because the American Unitarian Association intends largely to discontinue the subsidies hitherto sent to so many churches in the west. The change of policy will ultimately be a good thing for the churches, but it will be rather disastrous at first, since about half of the existing Unitarian churches of the west are thus helped financially."

No such statement has ever been made, so far as my knowledge goes, by the directors of the American Unitarian Association or any one authorized to speak for them. On another page of your paper I find what purports to be a quotation from a letter of mine which also gives an erroneous impression. I said without reference to existing churches, in a letter which had no reference whatever to the Western Conference: "In the future it will be impossible to get the large sums formerly asked for and obtained,—whether for college towns or any other."

By inserting this correction you will kindly confer a favor not only upon me but also upon our many friends in the west who are looking to us for sympathy and hearty co-operation.

Yours very truly,
GEORGE BATCHELOR.

Boston, Mass.

[We regret that there should have been any statement in THE NEW UNITY so erroneous as to seem to require correction, especially on such an important matter. But Mr. Batchelor is mistaken in thinking that he "finds what purports to be a quotation from a letter of his." There is not the slightest hint that the item he refers to was a quotation. It reads as follows:

"The secretary of the American Unitarian Association announces that in the future it will be impossible for the Unitarian churches to get the large sums formerly asked for and obtained,—whether for college towns or any other."

It was simply an item of news, based upon a letter written by the secretary of the American Unitarian Association to the superintendent of that association on the Pacific coast, and given to the world there through the public press. In the letter thus published was the following passage: "I think it only fair to say that the indications all along the line in the east are, that our constituents distrust the system of large subsidies to churches and that in the future it will be impossible to get the large sums formerly asked for and obtained, whether for college towns or any other."

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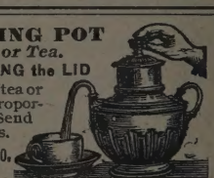

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The Study Table

MASTER AND MEN: or the Sermon on the Mountain Practiced on the Plain. By William Burnett Wright. Boston and New York: Houghton, Mifflin and Company. $1.25.

These seventeen sermons or addresses are expositions of the beatitudes, with an added biographical illustration for each one. George MacDonald is taken as type of those of whom it was said "theirs is the kingdom of heaven." The blessedness of sorrow is illustrated by Paul; of meekness, by Moses; of the love of righteousness, by Socrates; of mercy, by King Alfred; of seeing God, by George Fox; and of the peacemakers, by Charles George Gordon. The catholicity of the list is noticeable. The sermons are popular rather than critical in character. They have the merits and defects of their style; a style, however, that addresses itself with more effect to the ear than to the eye. We can readily conceive that these discourses were listened to with interest and profit by the congregations for which they were prepared; and this is the first object and end of a sermon. They do not, however, as do some sermons, carry the quality that lifts them into literature. F. L. H.

HOW THANKFUL WAS BEWITCHED. By James K. Hosmer. New York: G. P. Putnam's Sons. Paper, 50 cents.

Professor Hosmer has here given us a very interesting little story in which fact and fancy are skilfully blended. The opening scenes are laid in "Meadowboro" (Deerfield?) in the time of the French and Indian War. The story is based upon the alleged "narrative of Mistress Thankful Pumry," of gentle blood, who was an inmate of the family of the Reverend Mr. Wooderoffe, the first minister of the town. In the sacking of the village by the Indians and their French leaders Thankful with other captives is carried off to Canada. Her experiences there make the main part of the story; but strangely interwoven with her own fate is that of others, and we are given a vivid picture of the wilderness life, the well-known devotion and the well-known craft of the Jesuits, together with the simple piety and kindly ways of the humbler folk in the settlement to which the captive was taken and where she found a temporary home. The bell of the Meadowboro meeting-house has a story quite as strange and romantic as that of any of the human lives in the narrative,—a story which enters closely into the motive of the main narrative. Professor Hosmer's well-known interest in and familiarity with New England history are reflected in his book. The reader is taken into the atmosphere of thought and habits of life of the time, while the personal narrative is well conceived and told. The descriptions of natural scenery are excellent. F. L. H.

STEPS INTO JOURNALISM: Helps and Hints for Young Writers. By Edwin Llewellyn Shuman. Published by the Correspondence School of Journalism, Evanston, Ills. Cloth, 12 mo. pp. 229; $1.25.

This is really a very helpful book—at least it seems so to an outsider. Of course one whose experience has been confined to weekly papers, as is the case with the reviewer, knows practically nothing of the inside of daily newspaper work; but, if the uninitiated may judge, this little book tells the things most worth knowing, so far as the things most worth knowing can be *told* at all. The book is the outgrowth of a course of instruction in journalism conducted by the author in the Chautauquan Assembly at Bay View, Mich., and the several chapters treat of: Evolution of the Press; Plan of a Newspaper Article; A Day with a Reporter; Interviewing and Newsgathering; Getting a Start as Correspondent; Methods of the Editorial Room; Writing a Special; Women in Newspaper Work; Errors

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of all Sorts; Magazine and Novel Writing; Mission of the Press. Mr. Shuman, who has passed through all the lower grades of the profession and is now an editorial writer on the Chicago *Journal*, is a typical newspaper man of the better sort. His style throughout the greater part of the book is bright—and slangy. Much of the slang, however, is technical newspaper slang, and may be regarded as necessary to give a true idea of the subject in hand. In the last three chapters, without advertising the fact. he gives us specimens of three different kinds of composition,—a special article, an interview, and, in the essay on "Mission of the Press," an example of what for lack of better expression may be called the ornate, or "hifalutin'," style.

Mr. Shuman believes in schools of journalism as preparatory to an actual apprenticeship in newspaper work. Of the propriety of this we are not convinced. He may be right in maintaining that schools of journalismare as necessary and proper as theological schools, but we do not believe in either. Neither the ministry nor journalism is a work of technical science, as is medicine or engineering or chemistry. A truly liberal education of the most general character is the best training for either of the first named professions; and it seems to us that the University, not the special school, is the place for this training. A few special courses may be taken by one who means to be a minister, and certain other special courses by him whose ambition is journalistic, but the amount of this special training which would not be suitable for other liberally educated men, is so small that it creates no demand for distinct schools. It would be much better, we believe, if our large universities had on their general staff an instructor in homiletics and pastoral care and another in journalism. In one other particular we are inclined to question Mr. Shuman's position. We believe that a careful investigation would show that there is much more specific training in literary composition, general and special, in our universities today, than he supposes. These matters, however, are only touched upon incidentally by our author, and his rightness or wrongness in these particulars does not effect the general value of his work, which seems to us to be unquestionable. We feel certain that the young men and women who are looking to journalism as a profession will be very grateful to him for what he has done for them in this book. F. W. S.

The Magazines.

THE NON-SECTARIAN for April has for its leading article a strong and clear statement of "The Rational Method in Religion," by Rev. J. H. Crooker, to which we believe all earnest, broad-minded and cultivated thinkers of our time will say "Amen," whether or not the method set forth brings to them the same result it does to Mr. Crooker. The other articles are a continuation of Dr. Crowe's papers on "The Growth of the Christian System," Rabbi Leon Harrison's "Class against Class," Rev. J. W. Caldwell's "Real Work of the Real Church," Rabbi Weiss's "The Inspiration of the Bible," and editorials on "Our Common Cause and Work," by Dr. Thomas, "Sixteenth Century Universalism," by Dr. Crowe, and an unsigned one on "The Sunday Laws."

THE CENTURY'S Life of Napoleon has caught the popular fancy in a most surprising way, and copies of the magazine have been hard to get unless purchased within a few days of issue. "With each instalment," says the *Critic* of March 2, "the value and thoroughness of the work becomes more manifest."

The present revival of interest in Napoleon has been only a lucky coincidence for *The Century*, as Professor Sloane's history was projected, and its publication in 1895 decided upon, long before there was, even in France, any unusual interest in the character of Bonaparte.

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ADVICES have been received to the effect that the State Board of Agriculture of California, which intended to make an exhibit of the resources of California at the Mexican Exposition, has reconsidered and decided to transfer the exhibit to the Cotton States and International Exposition.

GOVERNOR Evans, of South Carolina, has been in Atlanta during the past week, arranging with President Collier for the exhibit which South Carolina will make at the Cotton States and International Exposition. He was entertained by Governor Atkinson and other friends in the city. He says the exhibit from South Carolina will be very complete, and will fully illustrate the resources and development of the Palmetto State.

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MATILDA B.

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CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

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STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

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